

THE AMERICAN
SUNDAY SCHOOL
TEACHERS' MAGAZINE,
AND
JOURNAL OF EDUCATION.

No. 1.

DECEMBER, 1823.

VOL. I.

INTRODUCTION.

THE present age has been emphatically styled "The age of benevolence."

It is indeed an age in which a great and mighty influence has descended upon the christian world ; arousing it to more benevolent and extensive exertions for the spread of christianity, than have been made since the first promulgation of the gospel : and wherever this particular influence has been most warmly felt, and energetically acted upon, it has produced, as a secondary result, the most beneficial effects upon the hearts and lives of those who have yielded to it. The sacred impulse to spread the knowledge of the gospel, which is so extensively felt, has produced *a union* among christians *as christians* ; and is gradually breaking down the barriers which a narrow spirit of sectarianism had raised to keep them from intercourse and communion with each other. They who are united in endeavouring to promote the "glory of God," their common Fa-

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ther, "peace on earth, and good will towards men," cannot but feel a desire to be at peace with each other. They have common objects to attain, and common difficulties to encounter; difficulties so great, that they who are best acquainted with them frequently "tremble" while they "rejoice;" and would almost faint with despondency, if they were not supported by the divine assurances, that "the earth *shall be* full of the knowledge of the Lord as the waters cover the sea ;*" and that "*all shall know the Lord from the least unto the greatest.*"†

One common object, then, to which the christian mind should be, and is *now* directed, is the propagation of the "knowledge of the Lord;" and among the best methods of doing this, two powerful engines have been employed, and are proceeding with effect :—*Bible Societies*, and *Missionary Societies*.

The Scriptures, or some portions of them, are now translated into almost all the languages of the earth ; and in every quarter of the globe there are some of the heralds of the cross to be found preaching the glad tidings of salvation where they have never been heard before, or reviving an attention to them in places where they have been darkened by superstition, or supplanted by paganism.

Next to the Bible and Missionary Societies, one of the most mighty means for enlightening and evangelizing the world, and one of those means which seems as if designed to usher in the millennial day, is the introduction of Sabbath Schools.

This method of propagating the "knowledge of the Lord" has an immense advantage over other means—that it commences its operations at the threshold of human existence, at the *right* period in the life of man : It sows the good seed, which is to

* Isaiah, 11. 9.

Hab. 2. 14.

† Jer. 31. 34.

"spring up to everlasting life," in ground not overgrown with tares, or rendered unfruitful by bad culture ; and lays the foundation of a widely spreading influence over the succeeding age.

But the introduction of Sabbath Schools, (like the formation of Bible Societies,) is insufficient of itself to accomplish the purpose for which they were designed. As, in the one case, able and zealous missionaries must be found to *preach* the gospel to the heathen, so, in the other case, able and zealous persons must be found to *teach* the gospel to the young and uninstructed. And this too has a powerful re-action, and returns the blessings it dispenses a hundred fold upon the heads of those who, on right principles, and with right views, engage in the "delightful task."

There is not a better method for an intelligent mind to become perfectly acquainted with the *principles* of any science, but partially understood before, than methodically to teach that science to others. Such a person feels the necessity of fully comprehending himself the *true intent and meaning* of that which he is to teach ; and *by teaching*, his mind expands, and his principles become fixed and operative. So it is in religion, (the most sublime of all sciences,) the frequent reiteration of the same truths, and the act of convincing or endeavouring to convince others of their value and importance, make them doubly valuable and important to ourselves ; and the necessity of a constant reference to the scriptures, when the *principles of christianity*, rather than any notions of sectarianism are to be taught, brings the teacher to the fountain head of divine knowledge ; and while he instructs others, he is himself instructed and improved.

At this fountain head, the Christian Teacher will best learn his duty, by contemplating the character and conduct of *Him*, who was, during the time of his ministry on earth, emphatically styled "THE TEACHER;" and who taught "as never man taught."

If our blessed Master not only suffered for us, but has left us an example that we should follow his steps,* then it is our duty, in whatsoever we undertake, to look to Him as our guide, and to follow his divine precepts as our rule of action.

A few observations on the conduct of Christ, as a TEACHER, will, it is hoped, be not unacceptable to those who have undertaken, or are about to undertake, the important office of a Sabbath School Teacher. If they should only serve to remind some of them of duties with which they are already acquainted, they will not have been written in vain.

Of some things it is desirable we should be frequently reminded. "To write *the same things* to you, to me indeed is not grievous, but for you it is safe,"† said the Apostle of the Gentiles to his beloved Philippians. And it will be safe for us, instead of *measuring ourselves by ourselves, and comparing ourselves with ourselves*, to* contemplate our immense distance from perfection, by "looking unto Jesus," and by aspiring after a *portion* of the same spirit which was possessed by him *without measure*.

And in the first place, it ought to be remembered, that our blessed Lord regarded children with peculiar tenderness and affection; and "when his disciples rebuked those that brought them to him, he was much displeased, and said unto them, Suffer

* 1 Peter, 2. 21.

† Philipp. 3. 1.

the little children to come unto me, and forbid them not; for *of such is the kingdom of God*. And he took them up in his arms, put his hands upon them, and blessed them;”* thereby giving us an example of that meekness and lowliness of heart, without which all our teaching will be in vain. A spirit of meekness is necessary in a *learner*; it must therefore be possessed by a *teacher*, for his example will operate more effectually than his precepts. And it must not be forgotten, that “who-soever shall not *receive the kingdom of God as a little child*, he shall not *enter therein*.”†

Pride and self-conceit are directly opposed to this state of mind, and must be removed before any advantage can be gained. They must be removed from the teacher as well as the learner. It is only by the possession of meekness and lowliness of heart ourselves, that we can hope to gain any ascendancy in the hearts of those with whom we have to do. They are generally the young and the poor. The young are much better acquainted with the real character and disposition of their teachers, than teachers are generally aware of: they have but few objects on which their minds are employed; their attention is therefore the more fixed on those who undertake to teach them; and any discrepancy between the *example* and the *instructions* of their teachers will be minutely observed. The *poor*, too, are most effectually won by meekness and humility: a contrary spirit may overawe, but will not subdue the children of adversity. They are *entitled* to be treated with all the kindness and tenderness which were felt for them by *Him* who “for our sakes became poor;” and who has taught us at the very threshold of *His school* of wisdom, to be “poor in spirit.”

* Mark, 10.

† Mark, 10.

Secondly. Our blessed Saviour has given us an example of great *patience* and *perseverance* as a teacher; and these qualifications are essentially requisite for us. We must be patient and persevering notwithstanding all the *errors*, and *obstinacy*, and *perverseness* of those with whom we have to deal. It cannot have escaped the observation of any attentive reader of the New Testament, how erroneous were the views, and how obstinate were the prejudices of those who attended the *School* of Christ. Even his disciples, who were constantly with him, who ate and drank at the same table, and heard his divine instructions day after day, and to whom some of the mysteries of the kingdom of Heaven were revealed, were often woefully ignorant of his meaning, and made such observations, and put such questions to their Master, as it must have grieved him to hear; and yet their ignorance or their errors did not lessen his affection for them, nor impede for one moment the performance of the great work which he had undertaken to do. On one occasion, he mildly told them that they knew not what spirit they were of; and on another, when they not only mistook his meaning, but seemed to doubt his power to provide bread even after they had twice seen him miraculously feed thousands, his gentle rebuke was, "Do ye not yet understand, neither remember these miracles? How is it that you do not understand?"*

Neither must teachers be disheartened for want of success. He who was desirous that *all* should be saved, and gave his life to be a sacrifice for *all*, yet found but few followers; and even *some of them*, (those who were most favoured) slept while he was in his greatest agony, and *all* afterwards forsook him and fled.

* Matthew, 16.

If, therefore, it should happen that some of those for whose benefit we spend our time, and employ our talents, do not profit by our labours, we must still go on, and increase if possible in diligence and zeal, lest the want of success should be justly chargeable to *us*, and not to *them*. Paul did not cease to plant, nor Apollos to water; but it was the peculiar province of God himself to give the increase. "No effort is lost."

Thirdly. The example of Jesus Christ ought to be followed in the *manner* of his teaching.

He frequently took advantage of the passing events and scenes around him, to excite attention to higher and nobler objects. Numerous instances of this might be cited. The husbandman, the fisherman, the dove, the serpent, the ravens, the sparrows, the seed, the flowers, the fruits of the earth, the sheep, and the goats, were all made to illustrate heavenly truths, and lead the mind to divine contemplations. The production of a piece of money bearing the image and superscription of Cæsar, was made to illustrate the divine truth, that those who bore the image of God should render themselves unto Him. And the treasures of the earth, "where moth and rust do corrupt, and thieves break through and steal," were made to bring to mind the treasures of heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

So should we improve the events and scenes around *us* which are passing away, to elevate the minds of the young and the thoughtless to those high and holy objects which do *not* pass away. "The book of nature and revelation were both written by the same hand;" and both ought to lead us to the constant contemplation of their author in his works and in his word. A frequent reference from the one to the other would make a deep

and lasting impression on young minds, and the objects of *sense* so constantly near us and about us, would bring with them, by association, a remembrance of the higher objects of *faith*; and God would in both be glorified: his works illustrating his word, and his word leading to a right understanding of his works.

How beautifully does our Saviour illustrate the sublime doctrine of a particular providence, by the care which our heavenly father takes of the "fowls of the air" and the "lilies of the field;" and teachers would do well to follow his example, and take every opportunity which is afforded them to inculcate this important lesson, by a frequent exemplification of the wisdom, contrivance, and goodness of God in the visible works of his creation, whereby his eternal power and Godhead,* although *invisible* to mortal eyes, are clearly seen by the eye of faith, and will prepare the mind for the reception of the sublimer doctrines of Revelation, which will be gradually unfolded, as the sacred pages are opened and explained.

There are other points of deep importance, in which the example of our blessed Redeemer should be imitated by his followers as *Teachers*, which will form the subject of a future paper. In the mean time we would earnestly recommend to all who are engaged in promoting the interests of Sabbath Schools, a daily and incessant application to the throne of grace for a special blessing on this great work, which has already been instrumental to the salvation of *thousands*, and if continued under the influence of the Divine Spirit, will be the means of bringing *millions* of our fellow creatures in succession out of darkness into the marvellous light of the gospel of CHRIST.

* Rom. 1.

ON THE ORIGIN OF SABBATH SCHOOLS.

About the commencement of the year 1782, ROBERT RAIKES, of the ancient city of Gloucester, in England, (the editor and printer of a newspaper called the Gloucester Journal, published weekly in that place,) having observed that a considerable number of poor and illiterate children were wandering about the streets and neighbourhood, without any superintendence or means of instruction, and that on *the Lord's Day* their numbers were greatly increased, formed a plan to remedy the evil, by providing instruction for them on *that day*; and immediately carried it into effect, in a manner described by himself with so much minuteness and simplicity, in a letter to a gentleman of Lancashire, who applied to him for information, that it would be injustice to Mr. Raikes to state the origin of the plan in any other words :

"Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah ! sir, said the woman to whom I was speaking, could you take a view of this part of the town on Sunday, you would be shocked indeed ; for then the street is filled with multitudes of these wretches, who, released on that day from their employment, spend their time in noise and riot, playing at chuck,* and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, said she, minister of our parish, who has put some of them to school ; but upon the sabbath they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are strangers.

* Pitch Pennies.

“ This conversation suggested to me, that it would at least be a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighbourhood, who kept schools for teaching to read. I was presently directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send on the Sunday, whom they were to instruct in reading and the Church catechism. For this I engaged to pay them a shilling for their day’s employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

“ This, sir, is the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven on Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral at seven o’clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow ; and if any animosities have arisen, to make their complaint. The great principle I inculcate is to be kind and good-natured to each other ; not to provoke

one another ; to be dutiful to their parents ; not to offend God by cursing and swearing ; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them ; and some friends of mine, subscribers to the Society for Promoting Christian Knowledge, sometimes make me a present of a parcel of bibles, testaments, &c. which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city, and now a whole parish has taken up the object ; so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour ; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive, in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the *mildest and gentlest* manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy, greater than I ever could have imagined ; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind, at an early period of human life, though it shows itself not again for many

years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest."

Thus were the first four *Sabbath Schools* instituted little more than forty years ago; and the benevolent founder of them having engaged several of the clergy of his neighbourhood to co-operate with him in his pious efforts, had the satisfaction to see Sabbath Schools spread through the city and county in which he lived very extensively in the years 1782 and 1783; which encouraged him, about the latter end of the year 1783, to publish a statement of the fact in the newspaper of which he was the editor, and of which statement, the following is a copy.

"Gloucester Journal, Nov. 3, 1783.

"Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday Schools for rendering the Lord's day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath, than all the week besides: this in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read, are taught the catechism and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived, being in some degree dispelled, they begin to give proofs that those persons are mistaken, who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble."

Those who never saw the dense population of the manufacturing cities and towns of Great Britain, before Sabbath Schools were instituted, can form but an inadequate conception of the

improvement in the habits of the people which these schools introduced in such places. The city of Gloucester, in which Mr. Raikes resided, has been long famous for its pin manufactories, in which a considerable number of children are employed; and on whom the demoralizing effect of manufactories operated in its full force, without any counteracting influence, until these schools were established. Their parents being generally uninstructed themselves, could not instruct them; nor was the time of cessation from labour during the week sufficient for any such purposes, if they had been able.

The Lord's day, therefore, was the only time in which their minds could be improved by education; but this day was generally spent in idleness, dissipation, and play. The streets were thronged with groups of children, annoying the peaceable inhabitants and passengers, by their noise and profligacy, and often disturbing, with riotous profaneness, the very sanctuaries of religion.

As soon as Sabbath Schools were introduced, these evils began to disappear; and order, decorum, and quiet, succeeded. The happy effect was observed by the inhabitants of the towns and villages around, and many of them followed the example of Gloucester. At length the outlines of the plan having been inserted in some of the magazines and newspapers of the country, a considerable attention to it was excited in the metropolis; and about the latter end of the year 1785, "a Society for the support and encouragement of Sunday Schools in the different counties of England," was established in London.

[*To be continued.*]

HINTS FOR THE FORMATION OF SUNDAY SCHOOLS.

It is hoped, that by the extensive circulation of this Number, the following hints will be read by many persons who, with benevolent dispositions, and within the reach of every material necessary to the formation of Sunday Schools, are desirous of accomplishing that object, yet have no opportunity of being

made acquainted with any regular system of operation. To such persons, the writer of these hints (who has had considerable experience in the opening and management of Sunday Schools) offers his opinion, that much depends on the manner of forming the school and its proper commencement, as well as upon the method of conducting it, and its regular continuance; he therefore submits the following observations, the result of his own practice and the experience of others, for the consideration of those who are desirous to have correct views of the best manner of forming, as well as of conducting a Sunday School.

The *first* step necessary to the formation of a school, is to convene a meeting of those who are likely to engage in it as the conductors; to elect a superintendent and other officers, explain the object in view, and give to those who are to be engaged in the work a few general rules for their government as Sunday School teachers. Surely nothing can be of greater benefit to a school than the giving to its conductors a correct view of their duties, and of the best method by which those duties may be performed.

The decline of many Sunday Schools may be traced to the irregularity of their commencement. The superintendents being unacquainted with the teachers, and the teachers unacquainted with the routine of a Sunday School, the double labour of instructing both teachers and scholars too frequently falls to the share of the superintendents; it is impossible they should act in concert in a school so constituted.

The teachers too frequently seem only to interest themselves during the short time they may be in the school on the Sabbath day; whereas a *preparatory* meeting, by making them acquainted with each other, and with the plan to be pursued, would excite a more lively interest in the management of the school, and in the due performance by each of their respective duties, according to their previous arrangement.

A society would thus be formed of the superintendent and teachers, which, if regularly continued, would greatly tend to the improvement of schools and the regular discussion of Sun-

day School affairs, for the government and instruction of teachers in the task they undertake to perform.

The first duty of the superintendent is to give to those who are to assist in the conduct of the school, some such hints as the following, which, if carefully observed, would almost ensure success.

Children, and those too of the most ignorant kind, and often of prejudiced and even ill disposed parents, are to be the objects of our care ; and it is more by our *example* than by our *precepts* that any good is to be effected. The greatest circumspection, in every transaction, must necessarily be used, and importance must be attached to every duty, however trivial. It must be remembered, that order consists not merely in following any one particular plan or method ; but when any plan or method is adopted, in pursuing it steadily. Teachers should not approach the place of instruction with levity, or in a careless manner. They should not remain a moment at the door for the purpose of talking ; but on entering the school, should proceed instantly to their respective classes, without entering into any conversation with the teachers of other classes ; nor during the hours of instruction should any teacher leave his class for a moment. These things may seem to be of trifling import : yet every one of them will be found important in the conduct of such schools. Without due attention to them, numberless little difficulties would occasionally arise, and in these trifling difficulties disorder has its origin. The necessity of teachers being careful in what manner they enter the school, would be easily seen by those who reflect for a moment on the proneness of children to imitation : should a teacher stop for a moment at the door, his scholars would loiter there ; and surely the best method to prevent it, is for the teacher to enter instantly himself, (whether early or late,) with a mind actively intent on its object ; and the example of a moment would be worth the instruction of an hour.

When the teacher has entered the school, by going instantly to his class, he would give the children a good impression of the importance of his class in his own eyes. Should they be there a

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When the teacher has entered the school, by going instantly to his class, he would give the children a good impression of the importance of his class in his own eyes. Should they be there a

few moments before the time of opening the school, a word or two of praise for their punctuality would be likely to produce a good effect.

Few of the children who first come to Sabbath Schools have much sense of *shame* ; all have *pride*, and will feel a gratification in being praised for their good deeds. Now, as to the *manner* in which a teacher should address his class. It is often the case, that teachers, by treating the boys with too much familiarity, lose the little influence over them they may possess. A stern address, or an inflexible gravity of countenance is not recommended, but a kind and affable manner, *without familiarity*, is preferable : for the old adage is here literally true, that *familiarity breeds contempt*. It, therefore, becomes the duty of teachers to be as circumspect in the *manner* of addressing the children, as in the *subject* of the address itself.

By attention and care, order may be established in any class. To *preserve* this order it is necessary that the teacher's attention should be continual and undivided. Children improve more from *habit* than *inclination* ; and to habituate them to any course of conduct requires constant repetition. Teachers must therefore feel the necessity of remaining with their class while they are in school, and using every exertion to render them attentive to the instruction, whether moral or religious, they may give them. Children are not apt to meditate much upon what has been either said or done, and the moment teachers cease to engage their attention, either by occasional advice, or by the regular exercises of the school, that moment disorder commences, and the only means they have to prevent it is to be unremitted in *their own* attention.

The superintendent having thus given to the teachers a brief outline of their duty, the limits of the district from which the scholars are to be drawn should be agreed on ; and as experience has proved it to be essential, that *every parent should be visited* previous to the admission of a child to the school, a few observations relative to the course to be pursued in these visits, and on the general management of such schools, shall be the subject of other communications.



The Wise Men's Offering.

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The Flight into Egypt.

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EXPLANATION OF THE PLATE.

Matthew 2.

Now when Jesus was born in Bethlehem of Judea,* in the days of Herod the king,† behold there came wise men from the East‡ to Jerusalem, saying where is he that is born king of the Jews? for we have seen his star§ in the East, and are come to worship him.¶

When Herod the king had heard these things he was troubled,¶ and all Jerusalem with him; and when he had gathered the chief priests and scribes of the people together, he demanded of them where Christ should be born.

* About 6 or 7 miles from Jerusalem.

† He reigned 37 years in Judea, reckoning from the time he was created king of that country by the Romans. Our blessed Lord was born in the 70th year of his age, and the last year of his reign; and at this time the sceptre had literally *departed from Judah*; a foreigner being now upon the throne.

‡ Magi from the Eastern countries, perhaps from Persia.—There was a sect of philosophers who were called by this name in that country.

§ Having discovered an unusual luminous appearance or meteor in the Heavens, they probably considered this to be the star mentioned by Balaam. Numb. 24. 17.

¶ Or to do him homage. This was done after the presentation of Christ at the Temple.

¶ The following testimony of eminent Roman historians, shows the cause of this alarm:

“An ancient and settled persuasion prevailed through the east, that the fates had decreed some to proceed from Judea, who should attain universal empire. This persuasion the Jews applied to themselves, and therefore rebelled.”

SUETONIUS.

“Many were persuaded, that at that very time the east should prevail, and that some should proceed from Judea, and possess the dominion.”

TACITUS.

And they said unto him, in Bethlehem of Judea ;* for thus it is written by the prophet,† and thou Bethlehem in the land of Judea art not the least ‡ among the princes of Judah ;§ for out of thee shall come a governor that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared ; and he sent them to Bethlehem, and said go and search diligently for the young child, and when ye have found him, bring me word again that I may come and worship him also.

When they had heard the king they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. || When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child, with Mary, his mother, and fell down and worshipped

* Daniel's weeks had so clearly defined the time of the coming of the Messiah, that the minds of the whole nation were raised into the expectation of him. Hence it was doubted of the Baptist, whether he were not the Messiah. Luke, 3. 15. Hence it was, that the Jews were gathered together from all countries unto Jerusalem. Acts, 2. Hence it was, there was so great a number of false Christs. Matt. 24. 5. &c. ; and in one word, "*They thought the kingdom of God should presently appear.*" Luke, 19. 11.

† Micah, 5. 2.

‡ Or, Art thou not the least.

§ In Micah, instead of *princes*, it is the *thousands* of Judah, which has the same meaning ; for each tribe was probably divided into small portions, called *thousands*, in the same manner as in England certain divisions are called *hundreds*. See 1 Sam. 10. 19. 1 Chron. 12. 20.

|| This is rendered by some *over the head of the child* ; and seems to justify the opinion that the luminous appearance which had hitherto directed them, now encompassed the head of the Saviour ; and probably this gave the first idea to the ancient painters of representing Christ in the manger *with a glory surrounding his head*.

him : and when they had opened their treasures, they presented unto him gifts ;* gold,† and frankincense, and myrrh.

And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt ;‡ and be thou there until I bring thee word : for Herod will seek the young child, to destroy him.

When he arose, he took the young child and his mother by night, and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.§

* The people of the east never approached the presence of kings and great personages without a present in their hands. This custom is often noticed in the Old Testament, and still prevails in the east, and in some of the newly discovered South Sea Islands.

† The gold was probably a very providential supply, as it is likely they subsisted on it in Egypt.

‡ Many Jews had settled in Egypt, which was now a Roman province ; and the rage of Herod could not pursue the holy family to this place.

§ Hosea, 11. 1. There appears to have been a particular intention of providence in Christ's going into Egypt, that he might come up from the same place whence the nation of Israel had been brought.

General Observations.—The events above related seem to be an early indication of the calling of the Gentiles into the church of CHRIST, who was to be the "light of the Gentiles," as well as "the glory of his people Israel ;" and let us Gentiles, while we reflect on them, spare no labour or expense in inquiring after JESUS, our Prince and Saviour, to render him the honour and submission due : let us cheerfully devote our talents to his service : let us not hesitate to go to the meanest abode where little children are to be found, to do them good ; remembering the benevolent intimation of *Him* who said (and will repeat it) "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

HYMN.

Hail the blest morn ! when the great *Mediator*
 Down from the regions of glory descends !
 Shepherds, go worship the Babe in the manger ;
 Lo ! for your guide the bright angel attends.

Brightest and best of the sons of the morning !
 Shine on our darkness, and lend us your aid ;
Star in the east, the horizon adorning,
 Guide where the infant *Redeemer* is laid.

Cold in his cradle, the dew drops are shining ;
 Low lies his head, with the beasts of the stall ;
 Angels adore him, in slumbers reclining—
Maker, and *Monarch*, and *Saviour* of all.

Say, shall we yield him, in costly devotion,
Odours of Eden in offerings divine ;
Gems from the mountain, and *pearls* from the ocean,
Myrrh from the forest, and *gold* from the mine ?

Vainly we offer each ample oblation ;
 Vainly with *gold* would his favour secure ;
 Richer by far is the *heart's* adoration—
 Dearer to *God* are the *prayers* of the poor.

Brightest and best of the sons of the morning !
 Shine on our darkness, and lend us your aid ;
Star in the east, the horizon adorning
 Guide where the infant *Redeemer* is laid.

C. Q.

 THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain,
 The glitt'ring hosts bestud the sky ;
 One Star alone, of all the train,
 Can fix the sinner's wand'ring eye.

H. K. W.

FIRST SUNDAY SCHOOL IN THE UNITED STATES OF AMERICA.

The first Sunday School in this country was instituted in Philadelphia, in the year 1791, and incorporated in 1796. Its object was to instruct, gratuitously, children to read and write, who were unable to attend school on other days ; but the instruction was given by *hired* teachers ; and their design did not extend to the *religious* instruction of the scholars.

The first suggestion of Sunday Schools on the *present* plan was made by the *Rev. Robert May*, a missionary from London.

In a letter to the *Evangelical Society of Philadelphia*, in the summer of 1811, he proposed the establishment of Sabbath Schools ; produced specimens of the tickets, and developed the plan. An association was formed, a school-house was erected, and a school collected 20th October, 1811, which was conducted under the personal direction of Mr. May himself, until his embarkation in the spring of 1812.

A Survey of Sabbath Schools throughout the Christian World ; showing their present State, so far as the Editor has been able to ascertain it.

UNITED STATES.

New-York Union.—The New-York Sunday School Union Society presented their *seventh* annual report on the 6th of May last ; containing the most satisfactory evidence of the extended and increasing utility of the schools ; of the unanimity and zeal with which the interests of the institution have been sustained, and of the attention and fidelity of the teachers.

Since that time, a statement of the number of scholars and conductors in connexion with this union, up to the 15th of October last, has been prepared, which we subjoin.

In some of the schools, there will appear to be a large proportion of conductors compared with the number of scholars, but some are *visitors*, who do not usually take charge of classes ; their time being principally occupied in visiting absentees, and seeking new scholars.

NUMBER OF SCHOLARS, &c. ON THE 15TH OF OCTOBER, 1823.

Church attached to.	Location.	Con- ductors	Scho- lars.
South Dutch church;	No. 10 Garden-street	10	61
Brick Presbyterian,	Engine house Rose-street	11	48
South Baptist,	In the church	13	60
Presbyterian ch. in Cedar-st.	No 1 Thames-street	14	56
Associate Dutch churches,	Free school, c. Ann & Nassau	9	20
Methodist, in John-street,	Free school, No. 1 Chatham	11	42
Presbyterian, in Pearl-street,	Corner of William & Duane	8	50
St. George's church,	Cliff-street school room	19	123
Baptist, in Mulberry-street,	Delphi school room, Chatham	6	37
Baptist, in Oliver-street,	School room under the church	9	36
Do do.	Do. do	9	45
Murray-street church,	Lecture room Warren-street	7	60
Dutch church, in Franklin-st.		7	45
Presbyterian, in Spring-street,	School room, Dominick-street	8	64
St. Stephen's church,	Lecture room	13	60
Presbyterian ch. in Provost-st.	School room under the church	14	65
Presbyterian, in Rutgers-street,	Free school in Henry-street	13	90
Presbyterian, in Sheriff-street,	Mr. Baldwin's church	10	100
Presbyterian, at Greenwich,	Corner Hammond & Assylum	15	88
Presbyterian, in Allen-street,	No. 28 Orchard-street	8	52
Baptist church, in Vandam-st.	In the church	18	245
St. George's church,	Corner of Ferry & Pearl streets	7	50
Methodist, Allen-street,	Free school, Rivington street	9	116
Presbyterian, in Broome-street,	Free school, Mott-street	10	78
Methodist, in Forsyth-street,	Forsyth-street	17	150
Do. Crosby-street,	Wesleyan Seminary	6	25
Baptist, Delancy-street,	Corner Chrystie & Delancey	10	80
Presbyterian ch. Vandewater-st.	Session room	13	77
Do. Orange-street,	In the church	16	95
Baptist ch. Mulberry-street,	Under the church	6	45
Methodist, Duane-street,	Lecture room under the church	12	47
St. George's church, col'd adults	No. 31 Gold-street	14	60
Presbyterian,	At Manhattan Island		28
Mariner's church,	Lecture room	19	79
African Baptist church, in An- thony-street,	In the church	6	22
Methodist, Nicholas William-st	Bowery Village academy	6	24
Presbyterian Brick church,	No. 9 Frankfort-street	8	43
Market-street church,	Lecture room	10	72
African Zion ch. Church-street,	In the church	9	73
Methodist ch. Chrystie-street,	School room	16	54
Methodist,	Mr. Carter's acad. Mulberry-st.	14	85
Rev. Mr. Bruen's church,	c. Bleecker & Elizabeth	4	51
Dutch church, corner of Green and Houston-streets,	Corner of Prince & Wooster	12	63
Methodist ch. Elizabeth-street,	In the church	8	26
	Corner of Norfolk & Grand	6	30
Ref. D. church, at Greenwich,	Lecture room	4	34
Epis. church, in Grand- treet,	No. 404 Grand-street	9	110
	At Fort Lee	7	75
Providence Chapel,	Thompson-street	8	80
Total,		497	3218

New-York Female Union.—The Seventh Report of the New-York Female Union Society for the Promotion of Sabbath Schools, read at their annual meeting in April, 1823, contains the following statement of numbers of scholars and teachers; with this very interesting fact, that 66 of the teachers and 18 of the scholars have made a public profession of their faith in Christ, by union with the church, since the last report.

Places.	Denominations.	Con- ductors.	Schö- lars.
Garden street,	Reformed Dutch	11	40
No. 1 Nassau-street,	Presbyterian	9	50
Mr. Kellogg's School Room, Thames-st	Presbyterian	10	50
Ann-street Dutch Church Lecture-room,	Reformed Dutch	21	60
Associate Church in Cedar-street, . .	Associate Reformed	8	77
St. George's Vestry-room,	Episcopalian	16	106
Free School, No. 1,	Presbyterian	10	93
Lecture-room of Murray-street Church			
Warren-street,	Associate Reformed	11	50
Free School, No. 1,	Methodist	20	126
Moravian Church, Fulton-street, . .	Moravian	6	38
Corner of Broadway and Pearl-street,	Associate Reformed	13	102
Baptist Church, Mulberry-street, . .	Baptist	18	50
Baptist Church, Oliver-street, . . .	Baptist	20	114
Free School, No. 2, Henry-street, . .	Presbyterian	12	100
Franklin-street, Lecture-room, . . .	Reformed Dutch	23	180
Presbyterian Church, Broome-street,	Presbyterian	13	50
Chrystie-street,	Episcopalian	14	68
Spring-street Lecture-room,	Presbyterian	19	101
Greenwich Village, Lecture-room, . .	Reformed Dutch	8	96
Vandam-street,	Baptist	22	170
Mission-house, Bancker-street, . . .	Presbyterian	10	25
Duane-street,	Methodist	13	60
Allen-street,	Methodist	13	43
Free School No. 4,	Methodist	7	35
Bethel Baptist Church,	Baptist	12	60
Corner of Pump and Eldridge-streets,	Methodist	24	104
Presbyterian Church, Vandewater-street,	Presbyterian	10	30
St. George's Church, Adult School, .	Episcopalian	12	19
Market-street,	Reformed Dutch	14	39
Kingsbridge,		9	35
Bowery Village,	Methodist	2	20
Mr. Patton's Church,	Presbyterian	4	70
African Free School, William-street,	Presbyterian	11	40
Anthony street,	Baptist	6	25
Bethel Free School,	Presbyterian	7	60
Corner of Green and Houston-streets,		7	35
Provost-street,	Presbyterian	6	30
Two Mile Stone,			
Kip's Bay,			30
Mr. Gomer's Church,			35
		451	2566

New-York Protestant Episcopal.—The sixth annual report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, gives an interesting detail of the progress of the several schools under the care of this respectable board, and states the accession to their union during the past year of the school, of St. Luke's church, consisting of a male and female department, in a very flourishing condition ; and that which is attached to the old and respectable parish of Christ church, consisting of a male and female department.

The schools in this union, agreeably to the reports received from them, and ranked according to their number of scholars, respectively present the following aggregate :

St. John's Chapel, parish of	{ male, 240 }	453
Trinity Church.	{ female, 213 }	
Zion Church.	{ male, 180 }	320
	{ female, 140 }	
St. Luke's Church.	{ male, 115 }	215
	{ female, 100 }	
St. Paul's Chapel, parish of	{ male, 61 }	161
Trinity Church.	{ female, 100 }	
St. Mark's Church.	{ male, 50 }	107
	{ female, 57 }	
Christ Church.	{ male, 54 }	94
	{ female, 40 }	
Grace Church.	female,	55
Associate Male School of Trinity and	{	50
Grace Churches.		
Trinity Church.	female,	43
St. Phillip's Church, (coloured,)	{ male, 22 }	42
	{ female, 20 }	
	Total male, 772	
	Total female, 768	—
	Grand total,	1540

Albany.—The report of 'the' state of these schools for the present year is not yet arrived. We have in our hands an interesting report of November, 1822, showing the origin and progress of the schools to that time ; from which we have extracted the following particulars, and hope to give a later report in our next number :

Church to which they belong.	Location.	No. of Teachers.	No. of Scholars.
1st Presbyterian . . .	Session room . . .		
2d Presbyterian . . .	Chapel street . . .	8	72
1st Episcopalian . . .	Ladies School room	19	130
2d Episcopalian . . .	Washington street	7	41
Lutheran	Lutheran Church	5	60
South Dutch	S. D. Church . . .	12	86
North Dutch	Consistory Room .		82
Baptist.	Baptist Church .	15	157
1st African	Lancaster Sch. room	13	95
2d do. adult	Uranian Hall . . .	22	111
Baptist African		
		112	834

Twelve of the teachers have made a public profession of their faith in Christ, by union with the church since the commencement of the schools ; and 3,563 scholars have been admitted into the schools since the year 1813, when the first Sunday School in Albany, of which any account is extant, was opened in the school room of Mr. Upfold, in Van Tromp street.

Philadelphia Adult School Union.—The sixth report of the Philadelphia Sunday and Adult School Union, read at their annual meeting held in the German Reformed Church, May 27th, 1823, contains a highly gratifying list of schools in connexion with that union, which we regret we have not room to insert.

It comprises 86 schools in Philadelphia city and county, and 427 in other counties and states, making an aggregate of 513 schools, with 5012 teachers, and 37,933 learners !!!

This is a glorious advance of the friends of christian education within these limits, in the space of *only* 12 years, and reflects the highest honour on the conductors. The Philadelphia christians, (with a laudable zeal which has called forth the admiration of an older christian country,) have sent forth a Sunday School Missionary, (the Rev. W. C. Blair.) who has travelled 2500 miles, and been instrumental in awakening a great degree of interest in this glorious cause.

Baltimore.—We understand a considerable number of Sunday schools are in operation at Baltimore, and a lively interest is felt there too for their success and extension; but we have not seen any late report; and hope to give a correct statement of these and other schools in the United States, in the next number.

GREAT BRITAIN AND IRELAND.

Great Britain.—The Annual Report of the British Sunday school union, for the year ending the 1st day of May last, contains the following summary of the last returns received by the committee :

	Schools.	Teachers.	Scholars.
Four London Auxiliaries	397	5083	55,175
Country Unions, &c.	2888	37,546	383,070
Wales	974	14,018	93,240
Sabbath School Union for Scotland	1292	3,000	71,300
Total reported in Great Britain	5551	59,647	608,385
<i>Ireland.</i> —Sunday School Society for Ireland	1519	11,628	149,782
<i>Hibernian Society.</i> —Hibernian Society	103		6824
Total in Great Britain and Ireland	7173	71,275	764,991

Since the preceding year, there appears to have been an addition of 1536 schools, 20,900 teachers, and 108,449 scholars ! included in the above list.

We cannot omit an interesting practical observation on the Irish schools, which is contained in this Report, under the head *Ireland* : “ The Sunday school society for Ireland, though not in connexion with your union, should not be unnoticed in any statement of the progress of Sunday schools during the past year. The committee of this excellent society, have lately published a very interesting document, which fully proves that Sunday schools not only promote the spiritual interests of the young, but also their temporal interests, and that they are a benefit to civil society as well as to the church of God. In comparing the different provinces and counties of Ireland, it is observable that those are the most orderly in which there are the

most Sunday scholars, and those the most disorderly in which there are fewest. In one of the most orderly provinces, the proportion of scholars to the population is as one to seventeen; in one of the most disorderly, it is only as one to nine hundred and seventy-seven! This proves to a demonstration, that religious instruction and social happiness are identified; and that the best friends of their country are those who are the most strenuous promoters of *wisdom and knowledge*, which are the stability of our times.

Canada.—A society has been lately formed in Canada, called "The Sunday School Union Society of Canada."

There are 28 schools in Lower Canada connected with this union, containing about 1200 children, having about 200 gratuitous teachers; and many instances have occurred of the divine blessing attending both teachers and children. Many of the liberal donors to this society are of the Roman Catholic church; and the Bishop of the upper province has lately expressed his determination to establish Sunday schools (wherever practicable,) throughout his diocese.

Newfoundland.—Amidst much poverty and distress, the Sunday schools established here have continued to diffuse their blessings among the population. There are 15 schools, containing 858 scholars.

In Nova Scotia, there are 3 schools, containing 233 scholars.

West Indies.—There are Sunday schools in most of the West India Islands, and upwards of 6000 scholars are taught in them. In Antigua, the progress of Sunday school instruction has been truly encouraging. There are 8 schools, and 1625 scholars in this island, connected with the Church Missionary Society. More than 60 of the young people are awakened to a serious concern for their eternal interests. Besides which, the Wesleyan Missionary Society Sunday Schools in Antigua contain about 1000 children; and in the past year 50 young persons have joined that society, who were educated in the Sunday schools.

France.—Sabbath schools have been introduced in several places in this country, notwithstanding the impediments which

a general disregard of the Sabbath, and the want of gratuitous teachers occasion. Several new schools have been formed during the last year, and religious instruction is making some progress.

A Sunday school has been formed at the Protestant church at Paris, by the Rev. Mr. Monod. Two hundred children attend; and among them are the sons and daughters of some of the most wealthy and influential Protestants of the capital, who wish to give their offspring the religious advantages of the school, and, at the same time, to present an example to the other classes of Protestants attending the same church. The committee of the British Sunday School Union have voted a supply of books to the Rev. Mark Wilks, for the establishment of an English Sunday school at Charenton, about six miles from Paris, which consists of about 50 children. And an English Sunday school has been formed near the town of Calais, which, by the municipal laws of the country, is restricted to children born of English parents: it consists of about 50 scholars.

Holland.—In this country, the king, nobles, and principal citizens, patronize and support the Sabbath schools. All the cities and large towns, with several villages, have their institutions both for children and adults under the care of the ministers, and the superintendence of the most respectable inhabitants.

Switzerland.—Efforts are now making by the Rev. Cæsar Malan for the religious instruction of the youth of this country.

Gibraltar.—A Sunday School is established in this town, under encouraging auspices.

India.—It was calculated by that eminent servant of God, the Rev. Mr. Ward, (who now rests from his labours,) that there are 20,000 heathen children receiving instruction in India. As the Sabbath is not yet generally observed in this country, these schools, of course, are not *Sunday* schools, yet they are preparing the way for them, and the establishment of female native schools is a most interesting and encouraging circumstance.

Ceylon.—The Wesleyan Missionary Society reports 86 schools, 120 teachers, and 5166 scholars. The distinct recognition of

the Christian Sabbath in some parts of this island, is a subject of great promise.

New South Wales.—Several Sunday schools have been formed in this colony. The Wesleyan Sydney Sunday School Union, consists of 4 schools, and 180 scholars.

Van Dieman's Land.—A Sunday school is formed at Hobart's Town, in this colony, and others are expected.

South Seas.—A considerable Sunday school is formed at Huahine, by Mr Charles Barff, who was formerly a Sunday school teacher in London. The number in the school is 230 boys, and 120 girls. The number of boys is the greatest, because the girls were more frequently murdered in their horrid custom of *infanticide*, which is now abolished with their idolatry. The children are instructed by pious native teachers, six males and six females, besides the superintendent. At Wilks' Harbour, from 100 to 150 adults attend every morning at sunrise. The children are catechised on Sundays by native teachers. At Papara, 700 children and adults attend school, and their progress is encouraging.

West Africa.—The scholars educated by the Church Missionary Society, amount to upwards of 4000. The Sunday school at Freetown, contains 120 scholars, to whom the scriptures are explained in the evening.

South Africa.—Sunday schools are established in five of the settlements. In the Sunday School Union, for the district of Albany, the schools proceed regularly and effectually.

Pacalsdorp.—At *Pacalsdorp*, since the institution of the Sabbath school, the slaves (anxious for learning) come to the settlement from every quarter.

CELEBRATION OF A SUNDAY SCHOOL ESTABLISHMENT.

New-York, 16th November, 1823.

This evening we attended the celebration of the establishment of Sunday schools in the north-west district of this city, in the Presbyterian church in Spring-street; when a solemn and im-

pressive address was delivered by the Rev. SAMUEL H. COX, (the minister of that church,) to a congregation of probably 3000 persons; for the church was entirely full: many who came, returned for want of room, and nearly 800 children were in the galleries, accompanied by their respective teachers, presenting a scene highly gratifying to the patriot and the christian.

The services began with an affectionate address by Mr. Cox to the children, in which he recommended to them order and quiet; an exhortation which they honoured throughout the whole service.

An appropriate hymn, composed for the occasion, was then sung, and followed by prayer; when an address was delivered by Mr. Cox, which, we regret, we have not room to report fully.

Mr. Cox proposed as his theme, *the excellency of the Sabbath school system*; in unfolding which, he presented as proofs of that excellency, the four following considerations:

- 1st. The object of Sabbath schools;
- 2dly. The means used to attain it;
- 3dly. The manner of applying them; and
- 4thly. The success attending their efforts and operations.

The object, he said, was to instruct the *young* in their duty as christians. It was an object so great, that it had engaged the attention of kings, nobles, statesmen, and, above all, of eminent *christians*; who, like their blessed Master, "went about doing good."

He said the system had a *general* and a *special* excellency. The extension of its influence over the whole of mankind, without distinction, showed its *general* excellency; and its method of operation, by *prevention* rather than *cure*, showed its *special* excellency. Mr. Cox illustrated this by reference to the sciences of medicine and legislation. The sublimest attainments of the healing art, he said, are those which are *preventive* rather than *curative*; and the laws which erect gaols to *punish*, are not to be compared to those which erect schools to *prevent* human delinquency.

Another special excellency, he said, was, that the system

operates on the *young*, at the *happiest* period of human life, and when the mind is most susceptible of impression. According to Christ's teaching, it aims indeed to "make the tree good," in order "that the fruit may be good also:" but it begins with the tree when it is but a *twig*; takes it in its *pliancy*; prunes it; erects its stem *towards the skies*, and teaches it to expand its foliage *to the sun*; to drink the dews of *heaven*; to shed its fragrance through the air, and bring forth its *fruit* to maturity and perfection: but to bend a *full grown oak*, how vain is the attempt!

Mr Cox here noticed the fact, that the pious kings of Judah had all commenced their career of piety *in youth*; and that Timothy had been instructed from *his youth* by his mother Eunice and his grandmother Lois. This led the preacher to make an animated and impressive address to the *mothers* present, urging them to send their children to the Sunday schools, and second the efforts of the teachers to impress upon them the "image and superscription" of Christ. He said, that in the *last* age, piety was *passive*; and that *orthodoxy* and *passivity* were considered almost synonymous: but *now* something is felt of the active disposition of the *first* age of christianity. Paul was an *active* christian—was he not *orthodox*? Had he *too much* zeal? No seas or mountains could stop him in his course of active philanthropy until he had "finished" that "course with joy."

In speaking on the 2d and 3d heads, the preacher said, there was nothing *secular* or *sectarian* in the *means*, or in the *method* of prosecuting the system.

We have a clear judication of the will of God that *all* should be taught to *read*; and it would be well if Congress would pass a law punishing the neglect of this imperious duty wherever that neglect was wanton or unnecessary.

There is nothing in it to alarm society; it cannot be suspected of treason; it seeks no earthly reward; it proceeds in its noiseless, unoffending course, without ostentation or parade, and looks for a recompense in the approbation of GOD and of CHRIST.

As to the *success* of the system, the preacher stated it to have

been so rapid, that Great Britain (where it originated only about 40 years ago,) there are now upwards of 6000 schools, 60,000 teachers, and 700,000 Sunday school scholars. He stated its rapid progress in this city, Philadelphia, Baltimore, and other places; and was decidedly of opinion that it was one of the principal means by which the millenium was to be introduced upon the earth.

The preacher here spake of the Sabbath schools as being nurseries for great men, and destined to produce the Newtons, Whitfields, Howards, Buchanans, Martyns, and Vanderkemps of a future age.

He then addressed parents on the necessity of their aiding by their example and their prayers, the efforts of the teachers, and admonished them faithfully,

“To try each art, reprove each dull delay;

“Allure to brighter worlds, and lead the way.”

His next address was to teachers; and here he emphatically said, “I am glad they are to have a better encomium than any I can pronounce. If their motives are what they ought to be, (and let them look to that infinitely vital point,) CHRIST will pronounce their eulogium when they have finished their labours, and will award them the honour that cometh from GOD only.”

His closing sentences were addressed to the auditory in general, on the “honour, ornament, and dignity” of doing good; enforcing the sentiment with a quotation of the following beautiful lines:—

“No radiant pearl which crested fortune wears,

“Nor gem, that, twinkling, hangs from beauty’s ears;

“Nor the bright stars which night’s blue arch adorn;

“Nor rising suns that gild the vernal morn,

“Shine with such lustre, as the tear that breaks

“For others’ wo, down virtue’s manly cheeks.”

* * The great length of the Survey of Sabbath Schools contained in this number, prevents the Editor from introducing several *original* compositions, which were prepared and sent to the press; but they will appear in the next number.